

refusing.<sup>1</sup> This explanation may not be correct. The feeling of one accustomed to be naked, if his attention is called to it, cannot be paralleled with that of one accustomed to be clothed, if he finds himself unclothed. The Nile negroes and the Masai manifest a "complete absence of any conventional ideas of decency." The men, at least, have no feeling of shame in connection with the pudenda. Complete nudity of males, where it occurs in Africa, seems almost always traceable to Hamitic influence.<sup>2</sup>

461. Dress and decency. If the description of the Tyrrhenians given by Athenaeus<sup>3</sup> can be taken as real, they would have to be classed amongst the people who had no notions of decency, Curr says of the Australians<sup>4</sup> that the tribes who wear clothing are more decent than those who are naked. The women of the former retire to bathe and the men respect their privacy. Evidently the dress makes the decency. If there was no dress, there would be no need to retire and no privacy. Wilson and Felkin<sup>5</sup> say of the negroes that their "morals" are inversely as their dress. The Australians practice no indecent dances.<sup>6</sup> The central Australians hold a man in contempt if he shows excessive amorousness.<sup>7</sup> The natives of New Britain are naked, but modest and chaste. "Nudity rather checks than stimulates." The same is observed in English New Guinea. The men wear a bandage which does not conceal, but they attach to this all the importance which we attach to complete dress, and they speak of others who do not wear it as "naked wild men."<sup>8</sup> In the Palau Islands women may punish summarily, even with death, a man who approaches their bathing place, but that place is, therefore, the safest for secret meetings.<sup>9</sup> The Dyaks, except the

hill tribes,  
 conceal the body with care, but they do not observe  
 a careful sex  
 taboo.<sup>10</sup> We are told of the Congo tribes, some of  
 whom wear  
 nothing, that there exists " a marked appreciation  
 of the senti-  
 ment of decency and shame as applied to private  
 actions." <sup>u</sup> Some

<sup>1</sup> *Austral. Bush*, 350.

« JAI, XIII, 290.

<sup>2</sup> Johnston, *Uganda Protect.*, 765.

<sup>7</sup> Spencer and Gillen,

*Cent. Austral.*, 471.

<sup>3</sup> *Deipnosophists*, XII, 14.

<sup>8</sup> Finsch, *Ethnol. Erfakr.*, I, 92 ;

II, 298.

<sup>4</sup> *Austral. Race*, 99, 183.

<sup>9</sup> Semper, *Palau Ins.*, 68.

<sup>6</sup> *Uganda and Sudan*, I, 223.

<sup>10</sup> Ling Roth, *Sarawak* ^ I, 133.

» JAI, XXIV, 292.